



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

HISTORY OF RELIGIONS

WALLIS, W. D. *Messiahs: Christian and Pagan*. Boston: Gorham Press, 1918. 276 pages. \$2.00.

This is a very timely book in the present state of thought among a great number of people. The difficulty is that the people who need this book most are least likely to read it. There is today a great increase of premillennial propaganda in the church, and upon relatively untrained minds it makes a profound impression. This book, with its full story of the rise and fall of similar systems of thought throughout all ages and among all nations, is calculated to give pause to any who have entertained hopes of a speedy return of Jesus in personal form for the inauguration of the promised messianic millennium.

The book is the result of an appalling amount of reading. It traces the movements of messianism among the Jews, Mohammedans, Buddhists, Negroes, American Indians, and Christians. The closing three chapters are concerned with "Messiahs and Miracles," "The Messiah and Politics," and "An Interpretation of Messianic Movements."

The book is not easy reading, for it is very largely a mass of quotations from many and widely variant sources. Full citations of literature enable the student to check up on the author's information at his will. The exposition of the various messianic beliefs is brief but on the whole fair and clear. An occasional inaccuracy is not surprising in so great a mass of material. For example, what can be meant (p. 54) by the statement "only in the Greek language does the name Christ signify the Anointed One . . . the Messiah"? Again, on page 37, we fail to see how the author knows that only the upper classes of the Jews were carried into captivity if, as he says, the Old Testament leads us to "suppose that all of the Jews were carried away by Assyria" (*sic!*). A little more care likewise would have greatly improved the proof-reading. But the main merit of the book lies in the fact that it shows clearly that the messianic conception is one that belongs exclusively to no one section of the human race but is a common possession of all.

J. M. P. S.

JOSEPH, ISYA. *Devil Worship, The Sacred Books and Traditions of the Yezidiz*. Boston: Richard G. Badger, 1919. 222 pages. \$2.50.

On the reviewer's desk lies a book whose lurid red covers and no less lurid title are designed to attract attention. Though dealing with a minor sect, Dr. Isya Joseph's essay on the devil worship of the Yezidis, or rather on the devil-worshipping Yezidis, is intended to fill no small place in the "World Worship Series."

The main thesis of the book is fairly well set forth and deserves the attention of everyone seriously interested in the history of religion. It rests upon a statement in the celebrated *Book of Religions and Religious Sects* of the well-known Arabic author Shahrastani. In a nutshell the thesis is this, that the name Yezidis is to be traced not to the Ummayyad Caliph Yezid I, but to Yezid ibn Unaisa, one of a great number of founders of Kharigite sects. Beside this main thesis the volume offers not a little interesting and important information about the development and the modern aspects of this curious religious body.

Unfortunately the book is marred by not a little dogmatism and scientific vanity and immaturity. One example of many will suffice in illustration: Note 1 on chap. vii,